1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
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Month commemorates the tragic death of an ancient poet, the Min Chia of Ta Li have a festival which is equally primarily the commemoration of an historical event, although it has now acquired a certain religious significance. In A.D. 731, Pi Lo-ko, one of the most celebrated Kings of Nan Chao, and the actual founder of the present city of Ta Li, planned to entrap and murder the five chief subordinate princes of the kingdom, who appear to have had at that time a more than feudal independence. According to one account these five were the Princes of Mêng Hua, Pao Shan, Chien Ch'uan, Mi Tu and Têng Ch'uan, all cities of west Yunnan. The Princes were invited to a banquet which was held in a tower, or two storied pagoda-like structure, the traditional site of which is marked by a small temple just beyond the north-west corner of Ta Li city wall.

The Prince of Têng Ch'uan suspected treachery, but consented to go, his wife having induced him to wear an iron bracelet, though the story does not relate whether this was a charm or not. When the five Princes had dined and were partly intoxicated, their host the King excused himself and left, whereupon the building was immediately fired, combustibles having been placed in the lower story. All the Princes perished in the blaze, and even their bodies were consumed, so that when their wives came to seek them for burial, only the wife of the Prince of Têng Ch'uan succeeded in identifying her lord by the iron bracelet which he had worn. In raking among the ashes her fingers were burned and blistered.

On the night of the 24th of the 6th Month, about the 30th of July by the Solar Calendar, this event is recalled by curious rites. The women, in memory of the Princess of Têng Ch'uan's burnt fingers, dye their finger tips with a red juice, and at nightfall every family sets up large torches outside the street gate. In the country the farmers take

5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
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186 Chinese and freely intermarry with them. In many villages only
[197] Chinese is now spoken, and only a few of the oldest people understand the Ch'iang language. The Government has opened primary schools where the Chinese language and culture are taught, and in Wei Chow there is a normal school which the brightest Ch'iang students are encouraged to attend. The writer is much pleased at the improvement in the attitude and relations of the Ch'iang towards the Chinese and of the Chinese towards the Ch'iang.

II. Introduction.

193 I. History. The first references to the Ch'iang people are on the oracle bones. They lived to the west of the Shang dynasty Chinese who made war upon them, took them captives and even offered them as sacrifices to the ancestors of the Shang people. On the oracle bones the upper part of the word meaning Ch'iang is the horns of a sheep or goat, and the lower part is man 𠂇, meaning people who raise sheep or goats.[1] The Chinese word for Ch'iang today consists of the character for sheep or goats above, and below is the character for man 羌. A small third character is sometimes
[231] added 羌, and this character is sometimes abbrevited to a dot. An interesting fact is that while the Ch'iang are all farmers, they depend for a livelihood very much on their flocks of sheep and goats.

174 There is ample evidence to show that the Ch'iang united with the Chou people in the war that resulted in the overthrow of the Shang dynasty.[2] Later there were wars with the Chinese, and at least some of the Ch'iang migrated westward and to the southwest. At this point let us quote the tradition of the Ch'iang. The writer first heard it from Kou P'in-shan 勾聘三, who mentioned a year and a half as the time of the migration. He has heard it from several Ch'iang people and took it down in this form from Mr. Ch'en Chen-shu, who lives above the village of K'a Gu.

I. Creel, Herrlee Glessner The Birth of China, 1936, p. 213.

II. Li Fan T'in Chih, Book Four, History of the Border Section 2.
理番廳志 卷四 邊防志二
Shih Chi, Book Four, Chou Ben Chi, Part Four.
史記四 周本紀第四
Chung Kuo Min Ch'u Shih, Chapter II, The Ch'iang Race.
中國民族史 第十一章 羌族
Creel, Herrlee Glessner, The Birth of China, 1936, p. 215-6
Legge, James, D. D., The Chinese Classics, Vol. III., Part II., The Book of History, pp. 391-2

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LISU YAO AE6

Si 342 the pig sty. The layout almost without exception was the same: first a larger main room, in the middle of which, between the central posts, was the fireplace; behind this room is a wall rack for the "Nat," and on this Chinese incense sticks; a small room, partitioned by a mat wall, Si serves as a bedroom for the married couple. In [354] it is usually a mud stove with a large iron kettle, in which the fodder for the pigs is cooked. Needless to say, the houses of this cut-off community, and the occupants themselves, make a very Si ●173 wretched impression. According to tradition, Si they emigrated from China two hundred years ago. 771 Their religion is the demon cult which they have in common with the mountain tribes. It must be assumed that they were influenced by the neighboring Shan and Palaung.

Y 101 [167] Some elements of the Yao tribes (Ting-pan-Yao) (19) have migrated from Chinese areas to the

19. UBG I, 1, pp. 601 ff.

eastern edge of Kengtung, the most easterly of the Southern Shan States--1911: 512. The bulk of this people can be found in eastern Yunnan and Y the adjacent provinces, also in Tonkin and Annam. [177] They are, of course--with the exception of their clothing--entirely Chinese in their customs and Y 342 architecture. Their houses are built at ground level, without pile substructure, and made of split bamboo. They contain one large main room Y and a few sleeping compartments with bamboo bed- [354] steads standing at the sides. The fire is lit in a mud stove. A Yao tribe, the Lenten, builds its houses on low piles. The Shan consider the Lenten as a group separate from the Tingpan-Yao. Though they have many things in common, there definitely exist differences which give weight to this supposition. They do not intermarry with other Yao tribes. According to UBG they belong to the Lahu group.